

provision of his will. The books were assembled in a heap, some kerosene oil was provided, a clergyman was on hand to deliver an appropriate prayer, when suddenly, just as the lighted match was to be applied, friends of the Ingersol family dashed up in a carriage, seized the books, and bore them away. Quite dramatic, all this, decidedly Frenchy, in fact, with about as much meaning as any other exhibition of fustian could afford. Burning his infidel library was a poor atonement for a life of scoffing. As to any moral effect the transaction might have, it only served as an advertisement, and doubtless several thousand people have by this time got a list of the said books, and added them to their libraries, just to see what kind of books they are. About the biggest job a man ever undertook is to attempt to reverse the inevitable logic of a lifetime. That is to say, let a man scoff at religion all his life, and then just before he dies attempt to reverse all the evil influence of his conduct. He will not succeed. If he has been filthy, his influence is likely to be filthy still. If he has been unjust, his influence is likely to be unjust still. If a man has been pure in his life, his influence following him is likely to be pure still. If he has been holy, his influence will be holy still. That's the law. If I sow to the wind, I may become very sorry for it by and by, but the whirlwind harvest will be mighty hard to stave off for all that. If I sow to the flesh all my life, I am very apt to reap corruption no matter how many bad books I order to be burnt after the funeral. Old age repentance and death bed repentance is a very discouraging proposition at best. There is all that pitiful, irreparable waste that has gone before, and which can never be recovered. It may be forgiven, but who will reverse it, or cover it? Who will call back the worse than wasted years? Who will turn back the tide of evil influences, which once set going, go on forever?

An Opinion for Your Sermon

A french dramatist was reading his new play before a committee in order to obtain their opinion. Observing that one of them was asleep, he stopped to reprove him. How could a man that was asleep give an opinion? "In such case," replied the offending committeeman, "sleep is an opinion." There are preachers who seek an opinion of their pulpit performances as an offering to vanity, but there are others who desire an honest opinion in order to discover and amend defects. It may be regarded as a severe test, but why not look for it in the attitudes of the most unresponsive listenings? Sunday audiences differ vastly in respect to the spirit of the listeners. Everything is pie to some of the more excellent sort who look at you thru-out the whole discourse as if you were an angel of God, drinking in everything with the greatest eagerness, hanging upon your words, bright of countenance, alert of spirit, filling you certainly with comfort, and perhaps with astonishment that they could be so edified and delighted with what you were giving them.

Now it is entirely misleading to judge of your sermon by its effect upon these hungry spirited people. Very indifferent food will taste sweet to the keen appetite. Look away from these abnormally appreciative souls and note the effect of your discourse upon that man who easily falls

asleep, or the other fellow who habitually looks bored, as no doubt he is, or the third party who is apparently incapable of serious objects. Can you discover some faint signs of unusual alertness, or interest, or seriousness? Can you occasionally rise to such a height as to banish the sleepy look, or the bored expression, or the wandering and vacant stare? Then let us congratulate you; you are succeeding admirably; you are developing power; and what is more you are developing common sense, and even grace in your methods of self discipline and self appreciation which will bear satisfactory fruit. Blessed is that disappointing listener who yawns a lazy preacher into shame for his indolence and indifference.

Ashland College Endowment

We are glad to report an increased interest in the matter of College Endowment among our people. We are in receipt of letters from several ministers expressing regrets that circumstances do not permit them to leave their homes and raise the \$9,000 endowment for the College during the summer. It is worth something to have willing hearts even if their desires can not be carried out. The friends of Ashland College are multiplying; our people are beginning to realize the absolute necessity of an educational institution under our own control and management. More than this, we have come to appreciate the fact that such an institution must be endowed. The efforts of our young people and the efforts of the Sisters Society of Christian Endeavor should be concentrated on Ashland College; our wants are many, and our needs are not a few, but more of these wants can be met and more of these needs supplied thru Ashland College than thru any other institution of the church or thru any other channel of benevolence or enterprise. It will pay *financially*, to endow Ashland College; it will pay morally and spiritually and in every other way; therefore endow Ashland College.

The Gospel of Hope

The following from an exchange is worth repeating with emphasis:

It is very necessary at times to point out the sinfulness and consequent depravity of men and women, but it is a great mistake to be forever depreciating human nature. The Gospel is full of hope. Jesus had faith in human nature. By becoming man, God forever set his mark of appreciation upon us. His love has enkindled love in the hearts of men. That love has a magnetic and quickening influence upon the spirit of man. The gospel of redeeming grace is not a gospel of condemnation. The Bible denounces sin in unmeasured terms, but the gospel of glad tidings assures the sinner of victory over sin and peace in Jesus Christ. Invitation, comfort and blessing fell from the lips of our Saviour. He knew what was in men, knew their sinfulness better than we, yet He enkindled in their breasts the joyful hope of salvation and of sonship. He had a sublime faith in human nature. His estimate of man is a revelation. He saw in him immense possibilities. What man needed was enlightenment, deliverance and divine favor. He knew that if man were brought into right relation to God all the richness and nobility of his nature would become manifest.